

THE
ENGLISH
MANS DOCTOR.

OR

The Schoole of Salerne.

OR

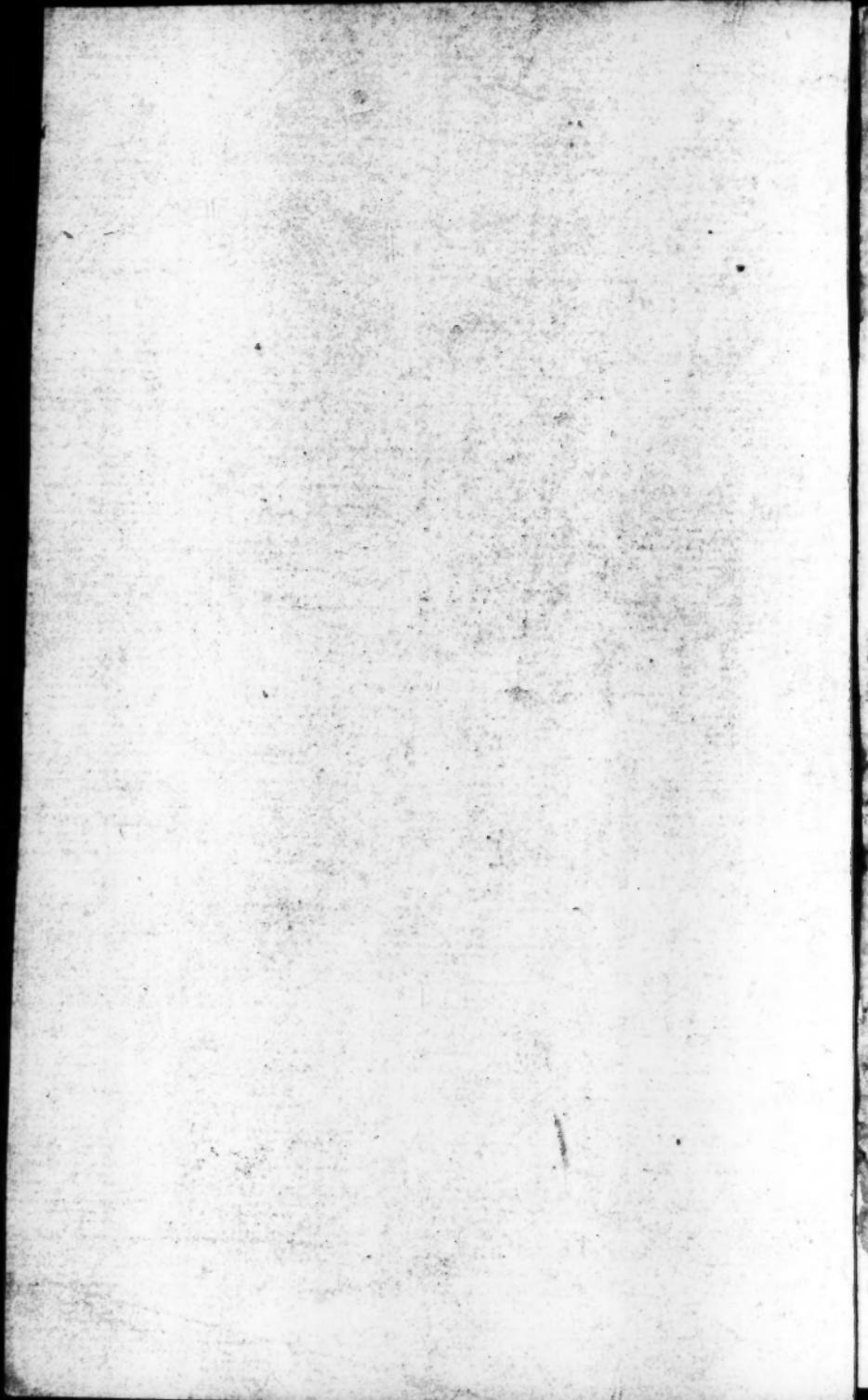
YSTITIAL OBSERVA-
TION OR THE PER-
fected working of the bodie
in health & in continuall
and perfect health.

Mercunally adioyned Precepts for
The preservation of Health.

Written by M. NICVS RONSO-
NVS his wife of his Sqns.

And now I wish for all those that
desire to keepe their bodies in
perfect health.

BY WIDOW HELMS
are to be sold at her shoppe in Sa. t
Dunstane Church-yard in Fleet-
Street. 1617.





THE PRINTER TO the Reader.



My Reader, I beare that I haue
of thy health, appears in
bestowing these Physicall
rules vpon shee: neither
needest thou bee ashamed to
take lessons out of this Schoole: for our best
doctors scorne not to reade the instruc-
tions. It is a little Academic, where every
man may be a Graduate, and proceed Do-
ctor in the ordering of his owne bodie. It is
a Garden, where all things grow that are
necessarie for thy health. This medicinall
Tree grew first in Salerne; from thence it
was remoued, and hath borne fruit and
blossomes a long time in England. It is
now replanted in a wholesome ground, and
new earth cast about it by the hand of a cur-
sing Gardiner, to keepe it still in flourish-
ing.

To the Reader.

ing. Much good husbandry is bestowed
vpon it, yet wylles never the cost bee, than
reapest the sweetnesse of it for a small va-
lue. It came to me by chance, as a leuell
that is found, whereof notwithstanding
am not covetous, but part the Treasu-
moynt my Country-men. The auth-
or the paines, is to me vñknowynge, and I p-
this Childe of his into the open world with-
out his consent. Bring it vp therefore we
I beseeche thee, and hope (as I doe) that
he will not bee angry, finding this a
Traueller abroad, when by this
trauell so many of his owne
Country are so ma-
nifoldly bene-
fited.

Farewell.

Ad



Ad Libram.

GO Booke, and (like a Merchant) new arriu'd
Tell in how strange a traffick thou hast thriu
Vpon the Countrey which the Sea-god saues,
And loues so deare ; he bindes it round with waue,
Cast Anchor thou, and impost pay to him
Whose Swans vpon the brest of Is 1 s swim.
But to the people that doe loue to buy,
(It skillis not for how much) each nouelty
Proclaime an open Mart, and sell good cheape,
What thou by trauell and much cost dost reap,
Bid the gay Courtier, and coy Lady come,
The Lawyer, Townsman, and the countrie groome
'Tis ware for all : yet thus much let them know,
There are no drugs heere fetcht from *Mexico*,
Nor gold from *India*, nor that stinking sinoake,
Which English gallants buy, themselues to choake,
Nor silkes of *Turkie*, nor of *Barbary*,
Thoſe luscious *Canes*, where our rich Sugers lie :
Nor thoſe hot drinkeſ that make our wits to dance
The wilde *Canaries* : nor thoſe Grapes of *France*,

Ad Librum.

iich make vs clip our English, nor those wares
fertile *Belgia*, whose wombe compares
ith all the world for fruite, tho now with scarres
r body be all ore defac'd by warres :
o, tell them what thou bringst exceeds the wealth
f al these Countries: for thou bringst them health

In Librum.

With, Learning, Order, Elegance of Phrase,
Health, and the Art to lengthen out our daie.
Philosophie, Physicke, and Poeticke,
And that skill which death lowes not, (Surgery)
Walkes to refresh vs, Ayres most sweete and cleare,
A chriftie Table, and the wholesom' st cleare,
All sorts of graine, all sorts of flesh, of fish,
Of Fowle, and (last of all) offruits a severall dish:
Good Breakfasts, Dinners, Suppers, after-meales,
The bearbe for Sallads, and the hearbe that heales,
Physicions Counsell, Pothecaries pilis,
Without the summing vp of costly bils,
Wines that the braine shall ne're intoxicate,
Strong Ale and Beere at a more easier rate,
Then Water from the Fountaine: clothes (nor deere)
For the fourre severall quarters of the yeere,
Meates both for Protestant and Puritan,
With meanes sufficient to maintaine a man.
If all these things thou want'st, no farther looke,
All this, and more then this, lyes in this Booke.

In Laudem Operis.

The Gods upon a time in counsell sitting,
To rule the world what creature was most fitting,
At length from God to God this sentence ran,
To forme a creature like themselves (call'd Man)
eing made, the world was given him built so rarely,
To workman can come neere it : hung so fairely,
that the Gods viewing it, were ouer-joyed :
yet grien'd that it shold one day be destroy'd :
gardens had Man to walke in, set with trees
that still were bearing : But (neglecting these)
To long'd for fruits unlawfull, fell to riots,
vasted his god-like bodie by ill dyets.
pent (what was left him) like a prodigall beyre,
and had of earth, of hell, or heauen no care,
or which the earth was curst, and brought forth weeds,
oyson euен lurking in our fairest seeds,
Falfe heauen was hid, and did in darkenesse mourne :
Whilst hell kept fires continuall, that should burne
His very soule, if still it went awry,
And gine it torments that should never die,
Set loe ; How blest is man ? the Deities,
Built vp the Schoole of Health, to make him wise.

THE

THE SALERNE Schoole.

The Salerne Schoole doth by these lines impa
All health to Englands King, and doth advise
From care his head to keepe, from wrath his heart
Drinke not much wine, slip light, and soone arise,
When meate is gone, long sitting breedeth smart
And after-noone still waking keepe your eyes.
When mou'd you find your selfe to Natures Need
Forbeare them not, for that much danger breeds,
Use three Physicians still; first Doctor *quiet*,
Next Doctor *Merry-man*, and Doctor *Dyet*.

Rise earely in the morne, and straight remember,
With water cold to wash your hands and eyes,
In gentle fashion retching euery member,
And to refresh your braine when as you rise,
In heat, in cold, in *July* and *December*.
Both comb your head, and rub your teeth likewise
If bled you haue, keep coole, if bath'd keepe warme
If din'd, to stand or walke will do no harme. (*taine*
Three things preserue the sight, *Grasse*, *Glaſſe*, & *font*
At Eue'n springs, at morning visit mountains.

The Salerne Schoole.

R. be in the month, their iudgements erre,
that thinke that sleepe in after-noone is good:
R. be not therein, some men there are
that thinke a little nap breeds no ill bloud:
it if you shall herein exceed too farre,
hurts your health, it cannot be with stood:
ong sleepe at after-noones by stirring fumes,
reeds Slough, and Agnes, Aking heads and Rheumer,
the moysture bred in Brest, in Iawes and Nose,
Are cal'd Catars, or Tysique, or the Pose.

Great harmes haue growne, & maladies exceeding,
By keeping in a little blast of wind :
so Cramps, & Dropes, Collickes haue their breeding,
And Mazed Braines for want of vent behind:
Besides we finde in stories worth the reading,
A certayne Romane Emperour was so kind,
Clandius by name, he made a Proclamation,
A Scape to be no losse of reputation.
Great suppers do the stomacke much offend,
Sup light if quiet you to sleepe intend.

The Salerne Schoole.

To keepe good dyet, you shoule never feed
Untill you finde your stomacke cleane and void
Of former eaten meate, for they do breed
Repletion, and will cause you soone be cloid,
None other rule but appetite shoule need, (void
When from your mouth a moysture cleare dot
All Peares and Apples, Peaches, Milke and Cheese,
Salt meates, red Deere, Hare, Beefe and Goat: all thei
Are meates that breed ill bloud, and Melancholy,
If sicke you be, to feede on them were folly.

g, Egges newly laid, are nutritiue to eate,
And rosted Reare are easie to digest,
3. * Fresh Gascoigne wine is good to drinke with mea
Broth strengthens nature aboue all the rest,
But broth prepar'd with floure offinest wheat,
Well boild, and full of fat for such are best.
* The Priests rule is (a Priests rule should be true)
Those Egges are best, are long, and white and nev
Remember eating new laid Egges and soft,
For euery Egge you eate you drinke as oft.

Fif

The Salerne Schoole.

fine *Manches* feeds too fat, *Milke* filts the *veines*,
New *Cheese* doth nourish, so doth flesh of *Swine*:
The *Dowcets* of some beasts, the marrow, *braines*,
And all sweet tasting flesh, and pleasant wine,
soft Egges (a cleanlye dish in house of *Swaines*)
Ripe Figs and *Raysfins*, late come from the *Vine*:
Chuse wine you meane shall serue you all the yeare,
Well-savour'd, tasting well, and coloured cleere.
Five qualities there are, wines praise aduancing,
Strong, Beautifull, and Fragrant, coole and dancing.

White *Muskadel*, and *Candie wine*, and *Greeke*,
Do make mens wits and bodies grosse and fat;
Red wine doth make the voyce oft-time to seeke,
And hath a binding qualitie to that;
Canarie, and *Madera*, both are like
So make one leane indeed: (but wot you what)
Who say they make one leane, would make one lasse
They meane, They make one leane vpon a stasse.
Vine, women, Baths, by Art or Nature warme,
Vs'd or abus'd do men much good or harme.

The Salerne Schoole.

Sixe things, that here in order shall ensue,
Against all poysons haue a secret power,
Pear, Garlick, Reddiſh-roots, Nuts, Rape, and Rue,
But *Garlick* chiefe; for they that it deuoure,
May drinke, & care not who their drinke do brew:
May walke in aires infected euery houre.
Sith *Garlick* then hath power to sau from death,
Beare with it though it make vnsauory breath:
And scorne not *Garlick*, like to some that thinke,
It onely makes men winke, and drinke, and stinke.

Though all ill sauours do not breed infection,
Yet sure infection commeth most by smelling,
Who smelleth still perfumed, his complexion
Is not perfum'd by Poet *Martials* telling,
Yet for your lodging roomes giue this direction,
In houses where you mind to make your dwelling,
That neere the same there be no euill sent
Of puddle-waters, or of excrements,
That aire be cleere and light, and free from faults,
That come of ſecret paſſages and vaults.

If

The Salerne Schoole.

wine haue ouer night a surfet brought,
thing we wish to you should happen seeld :
hen early in the morning drinke a draught,
nd that a kind of remedie shall yeeld,
ut gainst all surfets, vertues schoole hath taught
o make the gift of temperance a shield :
he better wines do breed the better humors,
he worse, are causes of vnwholesome tumors.
n measure drinke, let wine be ripe, not thicke,
ut cleare and well alaid, and fresh and quicke.

The like aduice we giue you for your Beere,
We will it be not sowre, and yet be stale :
Well boild, of harty graine, and old and cleare,
Nor drinke too much, nor let it be too stale :
And as there be foure seasons in the yeere,
In each a feuerall order keepe you shall.
In *Spring* your dinner must not much exceed,
In *Summers* heate but little meate shall need :
In *Autumne* ware you eate not too much fruite :
With *Winters* cold full meates do fitteſt ſuite.

The Salerne Schoole.

If in your drinke you mingle *Rew* with *Sage*,
All poysen is expeld by power of those,
And if you would withall Lusts heat asswage,
Adde to them two the gentle flowre of Rose :
Would not be sea-sicke when seas do rage,
Sage-water drinke with wine before he goes.
* *Salt, Garlick, Parsly, Pepper, Sage, and Wine,*
Make sawces for all meates both course and fine.
Of washing of your hands much good doth rise,
Tis wholesome, cleanly, and relieues your eyes.

Eate not your bread too stale, nor eate it hot,
A little Leuend, hollow-bak't and light :
Not fresh, of purest graine that can be got,
The crust breeds choller both of browne & white,
Yet let it be well bak't or eate it not,
Hower'e your taste therein may take delight.
* *Porke* without wine is not so good to eate,
As *Sheepe* with wine, it medicine is and meat,
Tho Intrailes of a beast be not the best,
Yet are some intrailes better then the rest.

Son

The Salerne Schoole.

me loue to drinke new wine not fully fin'd.
t for your health we wish that you drinke none,
r such to dangerous fluxes are inclin'd,
sides, the Lees of wine doe breed the stone,
me to drinke onely water are assign'd.
t such by our consent shall drinke alone.
r water and small beere we make no question,
c enemies to health and good digestion:
nd Horace in a verse of his rehearses,
at Water-drinkers never made good verses.

he choyse of meate to health doth much auaile,
rst Veale is wholesome meat, & breeds good bloud
Capon, Hen, and Chicken, Partridge, Quaile,
he Pheasant, Woodcock, Larke, & Thrush be good,
he Heath-cocke wholesome is, the doue, the raile,
nd all that doe not much delight in mud. (you
ire swans such loue your beauties make me beare
hat in the dish I easily could forbeare you.
ood sport it is to see a *Mallard* kil'd,
ut with their flesh, your flesh should not be fil'd,

The Salerne Schoole.

As choyce you make of Fowle, so make of Fish,
If so that kinde be soft, the great be best,
If firme, then small, and many in a dish :
I need not name, all kinds are in request.

Pike, Trowt, and Pearch, from water fresh I wish,
From Sea, *Bace, Mullet, Brean*, and *Souls* are best
The Pyke a rauening tyrant is in water,
Yet he on land yeelds good fish he're the later,
If *Ecles* and *Cheese* you eat, they make you hoarse
But drinke apace thereto, and then no force.

Some loue at meals to drink smal draughts and oft,
But fancie may herein and custome guide,
If Egges you eat, they must be new and soft.
In Pease good qualities and bad are tryed,
To take them with the skinne that growes aloft,
They windie be, but good without their hide.
In great consumptions learn'd Physcions thinke,
Tis good a *Goat* or *Camels* milke to drinke,
Cowes-milke and *Sheepes* doe well, but yet an *Affes*
is best of all, and all the other passes.

B

Milke

The Salerne Schoole.

Likelike is for Agues and for Head-ach naught,
let if from Agues fit you feele you free,
yeete-butter wholesome is, as some haue taught,
to cleanse and purge some paines that inward be.
Whay, though it be contemn'd, yet it is thought
to scour and cleanse, and purge in due degree :
For healthie men may Cheese be wholesome food,
ut for the weake and sickly 'tis not good,
cheese is an heauie meate, both grosse and cold,
and breedeth Costinesse both new and old.

Cheese makes complaint that men on wrong suspi-
Do slander it, and say it doth such harme, (tions
That they conceale his many good conditions,
How oft it helpes a stomack cold to warme,
How fasting 'tis prescrib'd by some Physicions,
To those to whom the flux doth giue alarme :
We see the better sort thereof doth eat,
To make as 'twere a period of their meate ;
The poorer sort, when other meate is scant,
For hunger eat it to releue their want.

Although

The Salerne Schoole.

Although you may drinke often while you dine,
Yet after dinner touch not once the cup,
I know that some Physcions doe assigne
To take some liquor straight before they sup :
But whether this be meant by broth or wine,
A controuersie 'tis not yet tane vp :
To close your stomach well, this order sutes,
Cheese after flesh, *Nuts* after fish or fruits.
Yet some haue said, (belecue them as you will)
One *Nut* doth good, two hurt, the third doth kill.

Some *Nut* 'gaint poyson is preseruatiue :
Peares wanting wine, are poyson from the tree,
But bak't *Peares* counted are restoratiue,
Raw *Peares* a poyson, bak't a medicine be,
Bak't *Peares* a weake dead stomach doe reuiue,
Raw *Peares* are heauie to digest we see,
Drinke after *Peares*, take after *Apples* order
To haue a place to purge your selfe of ordure.
Ripe *Cherries* breed good bloud, and help the stome,
If *Cherry* you doe eate and *Cherry-stone*.

The Salerne Schoole.

sole *Damsons* are, and good for health, by reason
they make your intrailes soluble and slacke,
et *Peaches* steepe in wine of newest season,
hurshurt the teeth, that with their teeth they crack,
Jith euery *Nut* tis good to eate a *Raison*.
or though they hurt the spleen, they help the back,
A plaister made of *Figges*, by some mens telling,
is good against all kernels, boyles and swelling,
Vith *Poppy* ioyn'd, it drawes out bones are broken,
By *Figges* are lice ingendred, Lust prouoken.

Eate *Medlers*, if you haue a loosenesse gotten,
They bind, and yet your vrine they augment,
They haue one name more fit to be forgotten,
While hard and sound they be, they be not spent,
Good *Medlers* are not ripe, till seeming rotten,
For medling much with *Medlers* some are shent.
New *Renish-wine* stirres vrine, doth not binde:
But rather loose the Belly breeding winde,
Ale humors breeds, it addes both flesh and force;
Tis loosing, coole, and vrin doth enforce,

Sharp

The Saterne Schoole.

Sharpe vineger doth coole; withall it dries,
And giues to some ill humor godd correction:
It makes one melancholy, hurts their eyes,
Not making fat, nor mending their complexion
It lessons sperme, makes appetite to rise,
Both taste and scent is good against infection,
* The Turnep hurts the stomach, winde it breeds
Stirres vtine, hurts his teeth thereon that feedeth
Who much thereof will feed, may wish our Nat
Would well allow of *Clandius* proclamation.

It followes now what part of euery beast
Is good to eate: first know the Heart is ill,
It is both hard and heauy to digest.
The Tripe with no good iuyce our flesh doth fill:
The Lites are light, yet but in small request:
But outer parts are best in Physicks skill.
* If any braines be good, (which is a question)
Hens brainie is best and lightest of digestion:
* In Fernel seed, this vertue you shall finde,
Foorth of your lower parts to driue the winde.

The Salerne Schoole.

ennell, vertues foure they doe recite,
it hath power some poysons to expell,
burning Agues it will put to flight,
stomack it doth cleanse, and comfort well :
fourthly, it doth keepe and cleanse the sight,
thus the seed and hearbe doth both excell,
for the two last told, if any seed
th Fennell may compare, 'tis Annis-seed :
ne Annis-seed be sweete, and some more bitter,
pleasure these, for medicine those are fitter.

me Natures reason, far surmounts our reading,
e feele effects the causes oft vndeowne, (ding ?
ho knows the cause why *Spodium* stancheth blee-
Spodium but ashes of an Oxes bone)
'e learnc herein to praise his power exceeding,
hat vertue gaue to wood, to hearbs, to stome ;
he Liuer, *Spodium* ; *Mace*, the heart delights,
he braine likes *Muske*, and *Lycor as* the Lites ;
he Spleene is thought much cōforted with *Capers*,
n stomack, *Gallingale*, alwaies ill vapors.

Sauce

The Salerne Schoole.

Sauce would be set with meate vpon the table,
Salt is good sauce, and had with great facilitie :
Salt makes vnsauourie vyands manducable,
To driue some poysons out, Salt hath abilitie,
Yet things too salt are ne're commendable :
They hurt the sight, in nature cause debilitie,
The scab and itch on them are euer breeding,
The which on meates too salt are often feeding :
Salt should be first remou'd, and first set downe
At table of the Knight, and of the Clowne.

As tastes are diuers, so Physicions hold
They haue as sundry qualities and powre,
Some burning are, some temperate, some cold,
Cold are these three, the *Tart*, the *Sharpe*, the *sowre*,
Salt, bitter, byting, burne as hath beene told,
Sweet, fat and fresh, are temperate euery hour.

* Foure speciall vertues hath a sop in wine,
It maketh the teeth white, it cleares the eyne,
It addes vnto an emptie stomack fulnesse,
And from a stomack fill'd, it takes the dulnesse.

The Salerne Schoole.

to an vse you haue your selfe betaken,
any dyet, make no sudden change,
custome is not easily forsaken,
a though it better were, yet seemes it strange,
ing vse is as a second nature taken,
ith nature custome walkes in equall range.
Good dyet is a perfect way of curing :
id worthy much regard and health assuring.
King that cannot rule him in his dyet,
'll hardly rule his Realme in peace and quiet.

hey that in Physick will prescribe you food,
x things must note we heere in order touch,
rst *what it is*, and then *for what tis good*,
nd *when*, and *where*, *how often*, and *how much* :
Who note not this, it cannot be withstood,
hey hurt, not heale, yet are too many such.
Coleworts broth doth loose, the substance bind,
hus play they fast and loose, and all behind :
ut yet if at one time you take them both,
he substance shall giue place vnto the broth.

In .

The Salerne Schoole.

In Physicke *Mallowes* haue much reputation,
The very name of *Mallow* seemes to sound,
The roote thereof will giue a kind purgation,
By them both men and women good haue found,
To womens monthly flowers they giue laxation,
They make men soluble that haue beene bound.
And lest wee seeme in *Mallowes* prayses partiall,
Long since hath *Horace* praised them, and *Martiall*
* The worms that gnaw the wombe & neuer stint,
Are kil'd, and purg'd, and driuen away with *Mint*.

But who can write thy worth (O soueraigne *Sage*!)
Some aske how man can die, where thou dost grow,
Oh that there were a medicin curing age,
Death comes at last, tho death comes ne're so slow,
Sage strengthens the sinewes, feuers heat doth swage,
The Palsy helpes, and rids of mickle woe.
In Lattin (*Salvia*) takes the name of safety,
In English (*Sage*) is rather wise then crafty.
Sith then the name betokens wise and saving,
We count it natures friend and worth the hauing.

Take

The Salerne Schoole.

ake Sage and Primrose, Lauender and Cresses,
ith Walwort that doth grow twixt lime and stone,
or he that of these hearbes the iuyce expresses,
nd mix with powder of a Castor-stone,
ay breed their easc whom palsy much oppreses,
r if this breed not helpe, then looke for none.
Rew is a noble hearbe to giue it right,
o chew it fasting, it will purge the sight.
One quality thereof yet blame I must,
t makes men chaste, and women fils with lust.

Faire Ladies, if these Physicke rules be true,
That *Rew* hath such strange qualities as these,
Eate little *Rew*, lest your good husbands (R E W)
And breed betweene you both a shrew'd disease,
Rew whets the wit, and more to pleasure you,
In water boyld, it rids the roome offleas.
I would not to you Ladies, *Onyons* praise,
Sauē that they make one faire (*Aſclapius* saies)
Yet taking them requires some good direction,
They are not good alike for each complexion.

If

The Salerne Schoole.

If vnto *Choller* men be much inclin'd,
Tis thought that *Onyons* are not good for those,
But if a man be flegmatique (by kind)
It does his stomacke good, as some suppose:
For Oyntment iuyce of *Onyons* is assign'd,
To heads whose haire fals faster then it growes:
If *Onyons* cannot helpe in such mishap,
A man must get him a *Gregorian* cap.
And if your hound by hap should bite his master,
With *Hony*, *Rew*, and *Onyons* make a plaster.

The seed of *Mustard* is the smalleſt graine,
And yet the force thereof is very great,
It hath a present power to purge the braine,
It addes vnto the stomacke force and heat :
All poison it expels, and it is plaine,
With ſuger 'tis a paſſing ſaucē for meate.
She that hath hap a husband bad to bury,
And is therefore in heart not ſad, but merry,
Yet if in ſhew good manners ſhee will keepe,
Onyons and *Mustard-seed* will make her weepe.

Though

If

The Salerne Schoole.

hough *Violets* smell sweete, *Nettles* offendisue,
et each in seuerall kind much good procures,
the first doth purge the heauy head and pensiue,
Recouers surfets, falling sickenesse cures :
The *Nettles* stinke, yet make they recompence,
if your belly by the Collicke paine endures,
Against the Collicke Nettle-seed and hony
Is Physick : better none is had for money.
It breedeth sleepe, staies vomits, sleams doth soften,
It helpes him of the Gowte that eates it often.

Cleane *Hy/so/p* is an hearbe to purge and clese
Raw flegmes, and hurtfull humors from the brest,
The same vnto the lungs great comfort lends,
With hony boyld : but farre aboue the rest,
It giues good colour, and complexion mends,
And is therefore with women in request:
With Hony mixt, *Cinquefoyle* cures the Canker,
That eates out inward parts with cruell ranker.
But mixt with wine, it helpes a grieued side,
And staies the vomit, and the laske beside.

Ell

The Salerne Schoole.

Ellecompane strengthens each inward part,
A little loosenesſe is thereby prouoken,
It swageth griefe of minde, it cheeres the heart,
Allaieth wrath, and makes a man faire spoken:
And drunke with Rew in wine, it doth impart
Great help to thofe that haue their bellies broken,
Let them that vnto choller much incline,
Drinke *Penny-royall* steeped in their wine.
And ſome affirme that they haue found by tryall,
The paine of Gowt is cur'd by *Penny-royall*.

To tell all *Creffes vertues* long it were,
But diuers patients vnto that are debter :
It helpeſ the teeth, it giues to bald men haire,
With Hony mixt, it Ring-worms kilſ and Tetter :
But let not women that would children beare
Feed much thereof, for they to fast were better.
An hearbe there is takes of the Swallowes name,
And by the Swallowes gets no little fame,
For *Pliny* writes (tho ſome thereof make doubt)
It helpeſ yong Swallowes eyes when they are out.

Greene

The Salerne Schoole.

reene Willow though in scorne it oft is vs'd,
et some are there in it not scornefull parts,
t killeth wormes, the iuice in eares infus'd,
Vith Vineger : the barke destroyeth warts :
But at one quality I much haue misf'd,
That addes and bates much of his good deserts.
For writers old and new, both ours and forren,
Affirme the seed make women chaste and barren.
Take Saffron if your heat make glad you will,
But not too much for that the heart may kill.

Greene Leekes are good, as some Physicians say,
Yet would I choose how er'e I them beleue,
To weare Leekes rather on Saint Daniells day,
Then eat the Leeke vpon Saint Daniells Eue,
The bleeding at the nose Leekes iuice will stay,
And women bearing children much releue.
* Blacke Pepper beaten grosse you good shall finde,
If cold your stomacke be, or full of winde :
White Pepper helps the cough, and fleame it riddeth
And Agues fit to come it oft forbiddeth.

Our

The Salerne Schoole.

Our hearing is a choyce and dainty sense,
And hard to men, yet soone it may be mard,
These are the things that breed it most offence,
To sleepe on stomacke full and drinking hard,
Blowes, fals, and noyse, and fasting violence,
Great heate and sodaine cooling afterward;
All these, as is by sundry proofes appearing,
Breed tingling in our eares, and hurt our hearing:
Then thinke it good aduice, not idle talke,
That after Supper bids vs stand or walke.

You heard before what is for hearing naught,
Now shall you see what hurtfull is for sight:
Wine, women, Bathes, by art to nature wrought,
Leekes, Onions, Garlick, Mustard-seed, fire and light,
Smoake, bruiscs, dust, Pepper to powder brought;
Beanes, Lentiles, strains, Wind, Tears, & Phæbus bright,
And all sharpe things our eye-sight do molest:
Yet watching hurts them more then all the rest;
* Of *Fennell, Veruin, Kellidon, Roses, Rew:*
Is water made, that will the sight renew.

If

The Salerne Schoole.

in your teeth you hap to be tormented,
meane some little wormes therein do breed :
whicke paine(if heed be tane) may be preuented,
keeping cleane your teeth when as you feed,
urne Frankincense (a gum not euill scented)
ut Henbane vnto this, and Onyon-seed,
nd in a Tunnell to the Tooth that's hollow,
conuey the smoake thereof, and ease shall follow.
By Nuts, Oyle, Eeles, and cold in head,
y Apples and raw fruits is hoarsenesse bred.

To shew you how to shun raw running Rheumes,
Exceed not much in meate, in drinke, and sleepe,
For all excesse is cause of hurtfull fumes, .(keep,
Eate warme broth warme, striue in your breath to
Vse exercise that vapours ill consumes:
In Northern winds abroad do neuer peepe.
If *Fistula* do rise in any part,
And so procure your danger and your smart,
Take Arsenicke, Brimstone, mixt with Lime and Sope, Bi
And make a tent, and then of cure there's hope.

The Salerne Schoole.

If so your head doe paine you oft with aking,
Faire water or small beere drinke then or neuer,
So may you scape the burning fits and shaking
That wonted are to company the Feuer.

* If with much heate your head be ill in aking,
To rub your head and temples still perseuer,
And make a bath of Morrell (boyled warme)
And it shall keepe your head from further harme.

* A Flix dangerous euill is, and common,
In it shun cold,much drinke, and straine of women.

To fast in Summer doth the body dry,
Yet doth it good, if thereto you enure it,
Against a surfet vomiting to try,
Is remedy, but some cannot endure it.
Yet some so much themselues found helpe thereby,
They go to sea a purpose to procure it.
Foure seasons of the yeare there are in all,
The *Summer* and the *Winter*, *Spring* and *Fall*:
In every one of these, the rule of reason
Bids keepe good diet, suiting euery season.

The Salerne Schoole.

ie spring is moist, of temper good and warme,
hen best it is to bathe, to sweate, and purge,
hen may one ope a veine in either arme,
boyling bloud or feare of agues vrge :
hen *Venus* recreation doth no harme,
et may too much thereof turne to a scourge,
n Summers heat (when choller hath dominion)
Coole meates and moist are best in some opinion:
The *Fall* is like the *Spring*, but endeth colder,
With Wines and Spice the *Winter* may be bolder.

Now if perhaps some haue desire to know,
The number of our bones, our teeth, our veines,
This verse ensuing plainly doth it shew,
To him that doth obserue, it taketh paines :
The teeth thrise ten, and two, twise eight arow.
Eleu'n score bones saue one in vs remaines :
For veines, that all may vaine in vs appeare,
A veine we haue for each day in the yeare :
All these are like in number and connexion.
The difference growes in bignesse and complexion.

Four

The Salerne Schoole.

Four humors raigne within our bodies wholly,
And these compared to four Elements,
The *Sanguine*, *Choller*, *Flegme*, and *Melancholy*,
The latter two are heauie, dull of sence,
Th' other two are more Iouiall, quicke and Iolly,
And may be likened thus without offence,
Like ayre both warme and moist, is *Sanguine* cleare
Like fire doth *Choler* hot and drie appeare.
Like water cold and moist is *Flegmatique*,
The *Melancholy* cold, drie earth is like.

Complexions cannot vertue breed or vice,
Yet may they vnto both giue inclination,
The *Sanguine* game-some is, and nothing nice,
Loue Wine, and Women, and all recreation,
Likes pleasant tales, and news, playes, cards & dice
Fit for all company, and euery fashion :
Though bold, not apt to take offence, not irefull,
But bountifull and kinde, and looking cheerefull :
Inclining to be fat, and prone to laughter,
Loues mirth, & Musick, cares not what comes after

The Salerne Schoole.

ype Choller is an humour most pernicious,
violent, and fierce, and full of fire,
quicke conceit, and therewithall ambitious,
eir thoughts to greater fortunes still aspire,
oud, bountifull ynough, yet oft malicious,
ight bold speaker, and as bold a lyar,
little cause to anger great enclin'd,
uch eating still, yet euer looking pin'd :
yonger yeares they vse to grow apace,
Elder hairie on their brest and face.

he Flegmatique are most of no great growth,
inclining to be rather fat and square :
giuen much vnto their ease, to rest and sloth,
Content in knowledge to take little share,
To put themselues to any paine most loth.
So dead their spirits, so dull their sences are :
still either sitting, like to folke that dreame,
Or else still spitting, to auoid the flegme :
One qualitie doth yet these harmes repaire,
That for the most part Flegmatique are faire.

The

The Salerne Schoole.

The *Melancholly* from the rest doe varie,
Both sport and ease, and company refusing,
Exceeding studious, euer solitary,
Inclining pensiuē still to be, and musing,
A secret hate to others apt to carry :
Most constant in his choise, tho long a chusing,
Extreme in loue sometime, yet seldom lustfull,
Suspitious in his nature, and mistrustfull,
A wary wit, a hand much giuen to sparing,
A heauy looke, a spirit little daring.

Now though we giue these humors seuerall names
Yet all men are of all participant,
But all haue not in quantitie the same,
For some (*in some*) are more predominant,
The colour shewes from whence it lightly came,
Or whether they haue bloud too much or want.
The watrie Flegmatique are faire and white,
The Sanguine Roses ioyn'd to Lillies bright,
The Chollerick more red; the Melancholly,
Alluding to their name, are swart and colly.

The Salerne Schoole.

If *Sanguine* humor doe too much abound,
These signes will be thereof appearing cheefe,
The face wil swell, the cheeke grow red and round,
With staring eyes, the pulse beate soft and breefe,
The veines exceed, the belly will be bound,
The temples and the fore-head full of griefe,
Inquiet sleepes, that so strange dreames will make
So cause one blush to tell when he doth wake:
Besides the moisture of the mouth and spittle,
Will taste too sweet, and seeme the throat to tickle

If *Choler* doe exceed, as may sometimes,
Your eares will ring, and make you to be wakefull
Your tongue will seeme all rough, and oftentimes
Cause vomits, vnaccustomed and hatefull.
Great thirst, your excrements are full of slime,
The stomach squeamish, sustenance vngratefull:
Your appetite will seeme in nought delighting,
Your heart still grieued with continuall byting,
The pulse beate hard and swift, all hot extreme,
Your spittle sowre, of fire-worke oft you dreame.

The Salerne Schoole.

If *Flegme* abundance haue due limits past,
These signes are heere set downe will plainly shew
The mouth will seeme to you quite out of taſt,
And apt with moysture ſtill to ouer-flow :
Your ſides will seeme all ſore downe to the waſt,
Your meate wax loathſome, your digetion flow :
Your head and ſtomacke both in ſo ill taking,
One ſeeming euer griping t'other aking :
With empty veines the pulse beate flow and ſoft,
In ſleepe, of Seas and riuers dreaming oft.

But if that dangerous humor ouer-raigne,
Of *Melancholy*, ſometime making mad,
These tokens then will be appearing plaine,
The pulle beate hard, the colour darke and bad :
The water thin, a weake fantastick braine,
False grounded ioy, or else perpetuall ſad ;
Affrighted oftentimes with dreames like viſions,
Presenting to the thoughts ill apparitions,
Of bitter belches from the ſtomacke comming,
His eare (the left espciall) euer burning.

Against

The Salerne Schoole.

ainst these feuerall humors ouerflowing,
feuerall kinds of Physicke may be good,
diet,drinke,hot baths,whence sweat is growing
th purging,vomiting, and letting bloud:
nich taken,in due time,not ouerflowing,
chmalladies infection is withstood.
The last of these is best,if skill and reason,
spect age,strength,quantity, and season,
f seuenty from seuenteene,if bloud abound,
the opening of a veine is healthfull found.

If Bleeding many profits grow and great,
The spirits and senses are renewed thereby:
Who these men slowly by the strength of meat,
But these with wine restor'd are by and by.
By bleeding, to the marrow commeth heat,
It maketh cleane your braine,relieues your eye,
It mends your appetite,restoresthe sleep,
Correcting humours that do waking keepe:
All inward parts and senses also clearing,
It mends the voyce,touch,sinell & tast,& hearing.

Three

The Salerne Schoole.

Three speciall Months (*September, April, May*)
There are, in which 'tis good to ope a veine;
In these 3 Months the Moone beares greatest swa
Then old or yong that store of bloud containe,
May bleed now, though some elder wizards say
Some dayes are ill in these, I hold it vaine :
September, April, May, haue d'ayes a peece,
That bleeding do forbid, and eating Geese,
And those are they forsooth of May the first,
Of other two, the last of each are worst.

But yet those daies I grant, and all the rest,
Haue in some cases iust impediment :
As first, if nature be with cold opprest,
Or if the Region, Ile, or Continent
Do scorch or freize, if stomacke meat detest :
If Baths or Venus late you did frequent,
Nor old, nor yong, nor drinkers great are fit,
Nor in long sickenesse, nor in raging fit,
Or in this case if you will venture bleeding,
The quantity must then be most exceeding.

Wher

The Salerne Schoole.

hen you to bleed intend, you must prepare
me needfull things both after and before,
arme water and sweet oyle, both needfull are,
id wine, the fainting spirit to restore :
ie binding clothes of linnen, and beware,
at all the morning you do sleepe no more :
me gentle motion helpeth after bleeding,
id on light meates a spare and temperate feeding:
o bleed doth cheere the pensiue, and remoue
he raging furies bred by burning loue.

Take your incision large and not too deepe,
hat bloud haue speedy issue with the fume,
o that from sinewes you all hurt do keepe,
Nor may you (as I toucht before) presume
i sixe ensuing hours at all to sleepe,
lest some slight bruise in sleepe cause an apostume :
.ate not of milke, nor ought of milk compounded,
Nor let your brain with much drink be confounded
.ate no cold meats, for such the strength impaires,
and shun all misty and vnwholesome aires.

Besides

The Salerne Schoole.

Besides the former rules for such as pleases,
Of letting bloud to take more obseruation,
Know in beginning of all sharpe diseases,
'Tis counted best to make euacuation :
To old, to yong, both letting bloud displeases.
By yeares and sicknesse make your computation.
First in the Spring for quantity, you shall,
Of bloud take twise as much as in the Fall :
In Spring and Summer let the right arme blood,
The Fall and Winter for the left are good.

The *Heart* and *Liner*, Spring & Summers bleeding
The Fall and Winter, hand and foot doth mend,
One veine cut in the hand, doth help exceeding,
Vnto the spleene, voyce, brest, and intrailes lend,
And swages griefes that in the heart are breeding.
But here the *Salerne Schoole* doth make an end :
And here I cease to write, but will not cease
To wish you liue in health, and die in peace:
And ye our Physicke rules that friendly read,
God grant that Physicke you may never need.

F I N I S.



De valetudine conseruanda,

OR
THE PRESER-
VATION OF
HEALTH,

OR
A DYET FOR THE
HEALTFVLL
MAN.

Collected out of HENRICVS
RONSOVIVS, which he wrought
for the use of his sonnes:

And now published for the helpe of
all those, that desire their owne
HEALTHS.

By S. H.

LONDON,
Printed by William Stansby, for
the Widow Holmes.

1617.

Литературные памятники

75

ЯЗЫКИ ЗЕМЛИ

И МОТАУ

СИГИАН

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ЧИПЛОП ТАУДА

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TO THE RIGHT
Worshipfull SIR EDWARD
PIT, Knight, of Keere Court,
one of his MAIES TIES Justices
of Peace, in the Countie of
Worcester, &c.

And to the right Worshipfull
SIR JAMES PIT,
his Sonne.



Mongſt all the parts of phyſick (Right Worſhipfull) I
ſuppoſe there is none to be
preferd before that part,
which preſerueth health,
and preventeth ſickneſſe, for as Tully
ſaith, Health is the moſt perfect ſtate of
mans body in this life, and the only end and
intention, whereunto the Physician diuer-
teth all his doings, which ſtate to continue
and to enjoy, is much better then to haz-
ard the recovery of a ſickneſſe, that by ill
lye is taken, as it is better to ſtand fast,
ben to fall, and riſe againe; and better to
eepe ſtill a Fortrefſe or a Caſtle, then when
we

The Epistle Dedicatore.

we haue suffered the Enemy to enter, to
rescue it againe, for as the Poet saith:

Ægrius ejicitur quam non admittitur hospes.

And because as Cornelius Celsus saith,
that all medicines do in a manner burne the
stomack, and be of euill nutriment. And
therefore Æscliapiades did endeouour most
to cure his Patients by dyet; which dyet,
Right Worshipfull, I haue here described
and published to the view of the world, and
haue sheltered it vnder the title of your
Name, praying you to accept the same with
a willing minde, considering that I haue no
better thing to present you with: And as
that Persian Monarch did dayne to re-
ceiue from a poore man a handfull of cold
water, so your Worship will accept this
poore labor, which I now present you with,
which shall encourage me hereafter to pre-
sent you with some other labours of more
worth. In the meane while, I humbly take
my leaue, committing both you and all yours
vnto the protection of the Almighty.

Your Worships most obseruant

S. H.



THE
PRESERVATION
OF HEALTH,
OR
ADYET FORTHE
HEALTHFUL MAN.

CHAP. I.

*The causes of corruption and destruction
of our humane bodies.*



HAT we may come to our purpose, the first and chiefest cause of corruption and destruction of our Bodies, of old Age, Death, and all other miseries, which doe happen vnto vs in this life, is the fall of our first Parents, and the reliques of Sinne, remayning in our corrupt Nature, as the Apostle doth witnesse in the eighth Chapter of the Romans: *Corpus nostrum*

D

morts

mortis destinatum est propter peccatum. For, euen as death is the last of all euills, which may afflict vs in this life; euen so, by the name of Death we endure in this life all miseries and afflictions; Here-hence come our errours which leade vs by our blinde wilf, and through the perswasion of the Deuill driue vs to commit all wickednesse and euill, wherby we accumulate and heape vp the iust wrath and indignation of God, to afflict vs with euery kinde of disease, miserie, and calamitie.

Another cause of diseases, destruction, and deprauation of our bodies, is the sinister and maleuolent influence of the celestiall Planets, and the infelicitie of our temperaments: for, as in every thing there are certayne naturall properties, which God from euerlasting hath endued with naturall effects; so every effect and vertue is incited in our bodies from Heauen, which God created not only in a certayne order and greatnessse, that we should discerne the Yeeres, Dayes, and Moneths, but that there should be signes also from whence wee might take certayne Argumēnts of things to come.

For the inferior bodies doe depend vp-

on the Superior, and are contayned in a certayne mutuall knowledge amongst themselues; for the Superior doth infuse a certayne secret force and vertue into the Inferior bodies, by which the humours of our bodies are changed, increased, and diminished according to the placing and qualitie of the Starres: and this is more cleerely and euidently taught vs by daily experience the Mistris of all things, then that it needeth farther demonstration. If no man will giue credit to our wordes, let him consider the Moone which doth challenge vnto her selfe the chiefe dominiion in Humours, and they shall well perceiue their error. Seeing then it is manifest, that the humours of our bodies are gouerned by the Superior bodies: And of the euill humours of our bodies to grow Diseases, and from disease death; therefore not vnworthily of death: and the cause of other diseases to depend in some part vpon the celestiall bodies, is declared.

Besides this there are two other kindes of causes, that doe change and destroy our bodies, which doe grow from the superior Planets.

One kinde is that, that is ingendred with vs, and is therefore said to be Interne, necessarie, and ineuitable, and they are in number three, that is, Drynesse, which by the course of Age bringeth to death, a daily wasting of substance, or the great varietie and mobilitie of the matter in our bodies, and the abundance of excrements.

Another kinde of them are, which happen outward, and therefore are called Externe, of which the reason is said to be twofold, for some of them are which doth not change or affect our bodies of necessitie; for although when these things happen, their hurt may be by vs auoyded, notwithstanding, there are some of them that our life may be safe without them. They are such things which doe bruise, hurt, and wound our bodies, which for the most part hapneth by some outward force, as in the warres, and other cases of Fortune, as either being drowned or made away with poyson.

There are other things also, which are said of necessitie to alter Mans body, which although we may auoide particullarly, yet generally we cannot, when we

cannot

cannot liue without them. These things, I say, doe destroy and ouerthrow the temperature, constitution, and naturall health of man, if they be not rightly vsed as necessity and the state of the body requireth. And those are those sixe things, which are called not naturall, which we will consider in particular; which sixe things are placed in our power and election, and they are of sixe kindes.

The first is, Ayre, Water, and Fire.

1.

The second is, Meate and Drinke, and all those things which are giuen the body for nourishment.

2.

The third is, Motion and Rest, both of the whole body, as of euery part thereof.

3.

The fourth is, Sleepe and Watchfulness.

4.

The fifth is, Excretion or Expulsion of excrements or retention, vnder which is contayned the opening of a veine, Purgation, Vomit, auoyding of Urin, Sweate, Bathing, the act of Generation, and such like.

5.

The sixth are, the Symptoms, Perturbations, Affections or Accidents of the minde, such as are Feare, Anger, Sorrow,

6.

Ioy, and such like, of which we will speak more afterwards.

These things being duely and rightly vsed, doe conserue man in good health, but vsed contrarily, they destroy; for, as health doth consist in a meane and a mediocritie, so also in a meane vse of things necessary it is conserued.

C H A P. II.

Generall precepts to conserue the Health.

I Haue declared vnto you the chiefe causes, through which the diuers mutations, destructions, and corruptions of our bodies doe arise. Now, on the contrarie I will declare vnto you also those things, which if we vse them in right order and manner, doe contayne the safetie of life, restore health lost, and diminish some kindes of diseases and expell them.

For this thing it is first needfull and requisite, that you know certaintely and be

sure

sure of, that although the celestiall bodies doe exercise a certayne force and admirable vertue, in the affaires of Man, yet notwithstanding, G o d Almighty, the Worke-man and Creator of all Nature and Humane things, being the Lord of Life and Death, who hath the gouernement of all Inferior bodies that cannot be remoued, but that he doth gouerne and rule the influence of all Stars and Planets, and remoue the course and efficacy of them; and likewise doth moderate all inclinations that grow from the Planets, and oftentimes according to his great goodness, doth turn away diseases, and change them into better: sometimes also according to his secret and iust judgement for our finnes, to exasperate and turne them into worse.

For the diuine Maiestie is not in the Starres, which the God-head hath framed for the profit and conseruation of mankinde, neither is it inclosed within a certayne fatall necessitie, as it were shut vp in prison, but doth worke freely, and as the chiefe cause doth gouerne and moderate all other causes. This therefore eternall God, the most louing Father of our Lord

Iesus Christ, which proroged the life of King *Hercules* for fifteene yeeres, is humbly to be prayed vnto daily, that he would bestow vpon vs also a long and a safe life, with a right constitution as well of body as strength of minde, and to preserue the same : for rightly is it said :

Astra valent aliquid, plus pia vota valent,

Astra regunt mundum, sed regit astra Deus.

Cedunt astra Deo, precibus Deus ipse piorum.

Next, when for our sinnes our bodies are affected with often and diuers kindes of diseases, we must carefully striue that we gouerne the inclinations and wandering motions of our mindes, and that we vs
bridle to our outward members, and that we doe not only flye wickednesse, but that we auoide the occasions also thereof. It becommeth you, my deare Sonnes, to vs
this diligence in the gouernement of your life and manners, and chiefly to embrace true Religion, and due obedience and loue to your Parents, which if you shall doe, God will in like manner, as he hath promised in the *Decalogie*, giue vnto you happiness and long life : for as *S. Paul* saith truly in the 1. of *Tim. 4.* *Pietas ad omnia utilis est, &c.* Godlinesse is profitable vnto all

all things, which hath the promise of the life present, and of that that is to come: the which in some manner was vnderstood by an Ethnick, Zoroaster King of the Bactrians, where he saith, *Qui mentem ardorem ad opus pietatis intenderit, labile corpus seruabit: and Cicero saith, Pietatem esse matrem, & fundamentum omnium virtutum:* That Godliness is the mother and foundation of all vertues. Secondly, when it is said, that the Starres be the working causes of destruction and mutation, and the causes of diuers diseases in our bodies: and whereas the obseruation of the celestiall effects is not forbidden, I will that you take this care, that as well the yeerly directions, as the figures of your nativity be obserued, which I haue diligently and exactly computated, I leauе to euery one of you: which notwithstanding you shall examine without all superstition, and shall be aduised by the iudgement of the learned Astrologians and Physicians, that you may the better auoid the euill foreseenē, and the good things shall be brought to their wished event, for that is true which some doe affirme, that *cœlum esse fatalem picturam in cœlesti tabula;* and very well

was

was it said by Hipp. and Galen, the Princes of Physicians , that the Arte of physicke, without the supportation of the Heauens, to be oftentimes in vaine , yea also often-times to be hurtfull.

This obseruation doth profit very much for the preseruation of the health, and for the preuention of diseases ; therefore you must regard the more your naturall inclination , with the greater vigilancy , that you may bee the better able to governe your manners, and the euents of which we are admonished by Astrologers , & which wee fore-know , wee may the more easie beare. Auoid and decline them more wisely , that you may seeme to passe them ouer prouidently and discreetly, without griefe or tediousnesse : for, free-will and election is left to vs, so farforth that by the helpe of God, a minde supported, may be able to resist the allurements of the Flesh and the Deuill, to rule and governe the affections and if some great calamitie against an man may be presaged and declared by the Starres, we may be able to flye and auoide it ; notwithstanding in which matter would that you should regard the counseil of honestie : for if we may flye and auoide

the perill that hangeth ouer our heads , without shame, we shall not refuse it , for better is it with honestie to die quickly, then with shame to liue long:therefore,we must thinke that Reason , and the best Intellect , to be gouerned by the Heauens, neither is the libertie of the minde , and our actions, restrayned to the necessitie of the Starres.

Hitherto in generall , we haue briefly declared, by what meanes we may defend vs from euills, and diseases of euery kind: and to defend vs from the other destruktions of our bodies, which diligence, if the children of God shall diligently inuocate him, they shall happily auoid them.

Now, that we may follow our purpose, I will entreat of those things , which in some manner resteth in our industrie , of which if we vse them rightly and lawfully we shall nourish health , and conserue it, but otherwise we shall ouerthrow and destroy it.

Speciall precepts of preserving Health.

THat we may begin from the definiti-
on, Health is a constitution of the body, in which we are neither tormented with griefes, nor hindred in the actions of our life, for if the body shall decline from that constitution, it is sicknesse: to per-
serue health, according to *Rasis in Adman-
sore*, is in motion and rest, meate & drinke,
neither to obserue a iust measure in super-
fluities and expulsions, the house and o-
ther places wherein we live, to be made
sweet with odors, according as reason re-
quireth, and agreeing with the time, and
to meet with euill accidents before they
take their increase, and to refraine volup-
tuosnesse and delightfull pleasures, and
to conserue custome. *Cicera* faith, That
health is preferued with the knowledge of
a mans owne body, as well in those things
which are wont to profit as hurt, for in
those things in which consisteth conser-
uation, from them corruption springeth,
for as conseruation is made by the like
thing, so curation is made by its contra-
ry: a little otherwise saith *Isidore*, where he
faith,

saith, *Eam esse integratem corporis, & temperantiam naturae ex calido & humido, in quibus cum illis consistit. Sequitur, qui plurimum calidi & humidit habent, hos maxime esse longeos: qui vero contraria sunt naturae, frigidi & sucti, hos citius senescere & mori.*

For as healthfull men are gouerned by the foure Humours, so the infirme are hurt, and when humours encrease more then of equitie they shoule, they bring forth sicknesse: so those that are by nature onely grosse, do sooner die then thinier bodies, for they haue little blood and spirits. But as the conseruation of health doth consist in the order of euery thing, being lawfully vsed, the iust qualitie, quantitie, and time being obserued, we haue spoken of: Now of the ayre that doth incompaſſe our bodies, we will speake of.

CHAP. IIIII.

Of the ayre.

The ayre by it selfe is hot and moyst, and the attraction thereof is so necessary vnto all liuing creatures, that if the wayes of respiration bee intercepted, and occluded,

occluded, they presently die, and all of vs haue experience , that the constitution of the bodie is often changed, eyther by the temperature or distemperature of the ayre : therefore we must prouide with all our study, to chuse the best ayre, as much as may be.

For that is the best ayre which to euerie one is natvie, for as the Philosopher saith, *Vniscnusq; locus naturalis sive est locati conservantius*: besides, a temperate ayre, pure, cleare, and thinne, which lyeth open, and is free from stinkes, infection, or putrifaction ; is to be chosen. And on the contrary, that ayre is most bad and hurtfull, which is troublesome, cloudie, impure, stinking, showrie, putride, close, which neither wind nor Sunne doth penetrate, nor purge: in like manner, that is good ayre, which taketh neither venosity, nor other maligne qualitie, through the standing waters which in the Summer time are corrupted with a pestilent ayre, or with the vapour exhalations, or infected with fœculent excretions : so that ayre is most malicious which springeth from dunghills, sinckes, and other pestiferous places, which doth oppresse the heart, and make a difficultie
b 10

vs breathing, which is ouer hot, or ouer cold, on for an hot ayre dissolueth the spirits, it ge- bynerateth thirst, it diminisheth the vitall fa- culties, and hindereth digestion. A cold ayre doth ingender the Asthma and Ca- arrhes: and as this impure ayre doth vitiat the vitall spirits, so must wee be carefull by all meanes to beware of it; so then we must th, draw an ayre that is pure and temperate, on for except a good ayre be drawne in daily, re, whereby our naturall heat may be ventila- dited, tempered and cooled, our health must di- needes bee troubled and endangered, of ry, which it appeareth, where it is said :

*Satius esse sub dio versari, quam
Cubiculus undique clausis immorari.*

It behoueth also for vs to obserue this thing, that in cold seasons it shall be fit to ta*use* an hott ayre, or fire for hot things in a cold time : moist in a drie, and drie in a moist aire, is chiefly fitting and agreeing: also in daily diseases, we see it is sometimes very profitable to change the ayre, for sometimes change of ayre and place doth recover health that is lost. But whereas the ayre oftentimes is moued and changed with the windes, and odors, for the windes is no other thing then the aire moued with the

the stirring and prouoking of vapours, of which, and of sweete smells, it shall not be amisse somewhat to speake of.

*Of windes, and sweete smelling
smells.*

The North-wind of al other is accounted the best and wholesomest, and the East doth challenge to it selfe the next place, and what winde soever doth moderately coole, doth drie and make cleere our habitations: therefore it must be towards the North and East, for the temperature of the ayre and the wind; for too much wind is hurtfull very much to the fense, both of the lungs, the eyes and eares: but that which attaineth to odoraments, and sweete smells: it is manifest, as it were, the ayre to bee nourished by the spirits, but most quickly by odors the braine and heart is strengthened, and the minde refreshed which refreshment the body also doth feele the pleasure and recreation.

A naughtie stinking ayre, is corrected and amended by odoraments and suffumations; but there is a very great difference: for look what ayre we draw in, such and the like spirits goe out from vs.

Odo

Odors and smells that are ouer-hot, are
not by me approued, because it filleth the
head, and engendreth the catarrh, for the
temperature it selfe of the braine, being a
meane betweene hot and cold, doth chiefl-
ly rejoyce in things that are temperate: and
on the other side it is much offended and
hurt by the contrary: therefore sometimes
those odors are to be mixed and changed,
as if cold doth raigne, let the odors decline
to heat; and if heat doth beare sway; then
frame that they may be of cold operation.

Of Roses therefore, Violets and Myr-
tels, Campher, Sanders and Rose-water,
which are cold things: on the other side, of
Cinamon, Citron rynds, Orenge peeles, A-
vocet loes, Amber, Muske, which are hot; of
myre which you may vse at your pleasure. Odors
are not only drawne by the nostrills, but
there must bee application to the brest and
stomacke, Treacle, Mithridate, Frankin-
bough, Amber, Angelica, and such like;
which are thought to haue vertue against
venome: no lesse comfort to recreate your
spirits, ariseth out of gardens, where-hence
ariseth sweete smells and sauours: also to
use sweete smelling hearbes, flowers and
rushes at the time of the yeere, conuenient

to the constitution and state of the bodie, and to cast about the court , and in the chambers, the leaues of Withies, of Roses, Violets, Vine-leaues , Origanum , wilde Time, Time, Lauender, Myrtils, Quinces, Peares, the flowers of Orenges, Pomegranates , and other such like : and also to sprinkle the chamber with Rose-water, or the water of the flowres of Orenges, and other like: also to euaporate the place with vineger, and sometimes also in your chambers to burne perfumes, fragrant and sweet smelling.

What sweete smells, fumes or torches I am wont to vse; I will heere set downe, that hauing a care to the temperature and state of the body, you may vse also.

A description of an odoriferous water.

Take an equall weight of Rose-water with the best white wine, Rose-vini-
ger the fourth part, Suger-candie, a third
part; dissolve it in those things ; some
adde a little Saffron: with this water wash
the hands and face, the ioynts and eyes, and
therewith cleanse the teeth, and besprinkl
the rest of the clothes.

CHAP. V. Of Meates and Drinke

Of Meates and Drinke

IN meate and drinke wee must consider these sixe things, first, the Substance: then the Quantitie: third, the Qualitie: fourth, Custome: fift, the Time: and lastly, Order, We must also ynderstand, that it is best and most wholesome to yse meates that be simple: for meates that be simple are most wholesome and profitable; but many and sundrie sorts of meates are very vnhealthfull and hurtfull to our bodies: our elders, which liued very long, and without sicknesse, were wont to eate at one meale flesh only, and at another bread only: yet would I not wish you (my sonnes) to accustom your selues to one only meate, especially if you be yong; for Galen expounding the Aphorisme of Hipp. saith, That such things as wee haue of long time beeene ysed to, although they bee not of the best nourishment, they are not so dangerous as other things which are farre better, whereunto we haue not beeene accustomed: wee must therefore now and then alter our diet, and yse to eate such meates as before wee ysed not; neither must we bind our selues to any

one kinde, lest we be driven at any time to change our custome, and so wee fall sicke presently thereupon. *Cornelius Celsus*, a good Phyſition, giueth counſell, that ſuch as bee in health, ſhould vſe their ordinarie fare, and plaine vſuall diet: and to forbearre much varietie of meats, is best and wholeſomest, because the ſtomack ſet aworke, too much laboureth, greatly in the di-geſture of ſundry meates at one time. It is thought good to mixe moist with drie things, cold with hot, and hot with cold; and thoſe meats which are in the meane or mediocritie of all excesſe, to be moft commendable: of which ſort, is bread made of cleane corne, ſufficiently leauened, and mo-derately baked. Also the fleſh of Hens and Capons, Pheſants, Partriges, Woodcocks, yong Pigeons, Blackbirds, Thrushes, Tur-tles, and ſuch like ſmaill birds. In like man-ner Fishes bred amongst rocks and ſtones, or about the ſea ſide, and ſuch as in taste are neither vnpleasant and vnsauourie, nor yet clamme and vnciuious, of the which we will ſpeake particularly hereafter. Now in meats, nothing ſo well encreaſeth good bloud, as when they are well digeſted, for thereby is ended more eaſily the ſecond

con-

concoction, which is in the veines and liuer, and also admitteth the third digestion, which is in the particular members & parts which be nourished. Also there bee some meats, betweene whom there is but small difference of digestion, as is betweene a Henne and a sucking Calfe, a Chicken and a Kid, the flesh of an old Calfe and a yong Bullock : in such respects as these, where the difference is so small, it skilleth not greatly, if they which be somewhat hard to digest, be eaten before that which is of lighter digestion. And this, I suppose, was the opinion of *Galen*, for heauie meats, and such as bee slow of digestion, require a stronger and greater power digestiuē: therefore meats of easie digestion are first to be taken, before those which doe differ so far from them in easiness of concoction.

And also you must take heede of crude and raw meates, and that the same be both throughly boyled or rosted, but in any wise beware of stuffing of your selues too much with meate and drinke, nor to irritate and prouoke your appetite with deliciuous sawces, for meates excessively eaten, although they be of good nourishment, commonly they doe ingender crudities,

lasks, and vomits. Againe, to take lesse then necessarie and nature doth require, is the cause why the body is not nourished, but weakened and made vnable to doe his businesse: for euен as *repletum* hindreth nourishment and hurteth nature, so all sorts of too much abstinenſe cauſeth vomits, hurteth the ſtomack, reſolueth the powers of the body, and increaſeth ill humours. And euен as an ill dyet bringeth heauineſſe to the body, and dulneſſe to the ſenſes, ſo a good dyet refresheth the ſpirits and reuiueth the minde, making it more able and active to know and praclife ver- tues operations.

Of Drinke.

Concerning drinke at meales, it would not be taken before ſomething hath beeene eaten, & at the beginning the drink would be ſtrongeſt, and ſo towards the end more ſmall, if it be Ale or Beere. And if it be Wine, more and more allayed with Water, and the beſt Physicians hold, the drinke would rather be mixt with the meate by ſundrie ſmall draughts, then with one great draught at the end of the meale, for the mixture tempereth well the meate

meate without hindrance. A great draught drowneth the meate, and hurteth naturall heate, that then worketh in concoction, and with the weight driueth downe the meate ouer-hastily. Hot wines and sweet or cōfectioned with splices, or very strong Ale or Beere is not good at meales, for thereby the meate is rather corrupted then digested, and they make hot and stinking vapours to ascend vp to the braynes; thus I suppose, I haue spoken enough of meate and drinke: I will now end with the counsell of *Cornelius Celsus*, which saith, that a healthfull man shall not binde himselfe to the rules of physick or dyet, but a man whose stomack is feeble, there ought to be a greater regard that the meate be such, as that either in qualitie or quantitie nature be not rebuked or to much oppresed.

CHAP. VI. Of Exercise and Labour.

Because a great part of health doth consist in a fit and conuenient exercise of the body, as *Auicen*, *Hippocrates*, and *Galen*, doe witnesse, it is therefore

E 4 need-

needfull to haue a diligent and carefull consideration thereunto: labour then or exercise is a vehement mouing, the end whereof is the alteration of the breath or winde of man: of exercise doe proceed many commodities: And especially three, the first is hardnesse and strength of the members, whereby labour shall the lesse grieue, and the body be more strengthned to endure labour. And that exercise or labour doth strengthen the body, as Galen witnesseth in his booke *de Sanitate tuenda*. It is proued by experience in labourers, who for the most part be stronger then men that liue at ease, and can endure greater toyle, as may be obserued in the example of *Milo Crotoniates*, who by the vse of carrying a Calfe every day certayne furlongs, was able to carry the same being a Bull. The second commoditie of labour is, the increase of heate, whereby hapneth the more alteration of things to be digested; also more quick alteration and better nourishment. The third is more violence of the breath or winde, whereby the pores are cleansed, and the excrements of the body naturally expelled. These things are so necessary to the preseruation of health,

health, that without them no man may long be without sicknesse: for as the flowing water doth not lightly corrupt, but that which standeth still, euен so, bodies exercised are for the most part more helthfull, and such as be idle more subiect to sicknesse, according to the saying of the Poet Ouid,

*Cernis ut ignavum corrumpant otia corpus,
Ut capiunt vitium ni moueantur aquæ.*

The which thing also Cornelius Celsus affirmeth, where he saith, Slothfulnesse dulleth the body, it is strengthned by labour, the one doth make vs soone old, the other doth make vs long yong.

Notwithstanding in exercise ought four things to be considered, that is to say, the Time, the things preceding the Qualitie, and the quantitie of exercise. As concerning the time conuenient to exercise in, there ought four things to be diligently considered, first, the time, the things preceding the quality, and the quantity of exercise. First, as concerning the time, that the stomacke and bowels be ouer-burdened, and the meate not digested, or the humors crude or rawe, lest thereby perill might follow by their conueyance into all the members.

bers. Galen doth say, that the time most fit for exercise, is when both the first and second digestion is fulfilled, as well in the stomacke as in the veines, and that a desire of eating doth draw neere: for if the exercise be sooner or later, the bodie shall either be filled with raw and crude humors, or else yellow choller shall be encreased. The knowledge of this time is well known by the colour of the Vrine, for that which is like vnto cleare water, sheweth that the Iuyce which commeth from the stomacke, is crude & raw in the veines: that which is wel coloured, neither too high or too low, sheweth that the second digestion is performed perfectly: where the colour is very high or red, it declareth the concoction is too much. Wherefore, when the Vrine appeareth in a temperate colour, neither too red nor too pale, but as it were, gilt, then should we begin our exercise.

CHAP. VII.

Of Sleepe and Watch.

THe commodities of moderate sleepe, doe appeare by this, that naturall heate

ost
nd heat which is busied about the matter,
the whereof proceedeth nourishment, is com-
forted in the places of digestion, and so the
er- digestion is made better and more perfect
y. by sleepe, the body is fatter, and the minde
rs, more quiet, the humors more temperate
ed. But by much watch all things happen the
wn deane contrary. The moderation of sleepe
ch must be measured by health and sicknesse,
he by age, time, emptinesse, or fulnesse of the
e, bodie, and by naturall complexions: as first
is to a man in health, hauing no weaknesse of
v, nature, and a perfect digesture of the meat
r- he eateth, a little sleepe is sufficient, but to
ry them which haue weak stomakes, the sleep
is may be the longer. In like manner, tempe-
o rance is required both in youth and age at
n all seasons, winter and Summer. The body
being full of ill humors, very little sleepe is
- sufficient, except the humors be crude and
- raw, for then sleepe is necessary, which di-
gesteth them better then labour.

In like manner, where the bodie is long
empty, by long sicknes or abstinence, sleep
comforteth nature as well in the principal
mēbers, as in al the other. As for the length
of sleep, al Authors do agree, that to strong
bodies, seuen houres in the night is suffici-
ent,

ent, and to those that are weaker , eight
houres is enough at the most. *Plato* in *Ti-
mæo*, saith, When the world shutteth vp her
eye, we should also close vp our eyes : the
eye of the world is the Sunne , therefore
sleepe is not long to be deferred after the
Sunne setting, neither presently after sup-
per can sleepe be wholesome, for as *Galen*
saith in lib. *Aphorismorum, à cibis ad som-
num conveneris, caput impletur*. Moreouer,
immoderate sleepe maketh the bodie apt
to Palsies, Apoplexies, Falling-sicknesse,
Rhumes and Apostumes : also it maketh a
dull wit , and a slow bodie , and vnapt to
honest exercise : as also immoderate watch
drieth too much the bodie, and doth wea-
ke the Animal powers, hindreth digestion,
and maketh the body apt to cōsumptions.
Wherefore, in these two things , as well as
all other, a diligent care is to be vsed, the
moderation is best conieeted (for it is hard
perfectly to know it) by the sensible light-
nesse of all the bodie , especially of the
braine, the browes, and the eyes, the pas-
sage downe of the meat from the stomake,
the will to make Vrine , and to goe to the
stoole: contrariwise heauines in the bodie,
and also in the eyes, & sauour of the meat
befor

before eaten, doth signify that the sleepe was not sufficient. They that are in health, must first sleepe on the right side, because the meate may come to the liuer, which is to the stomach as a fire vnder the pot, and hereby is digested. To them which haue but weake digestion, it is good to sleepe prostrate on their bellies, or to haue their bare hands on their stomaches, and to lye upright on the backe, is to bee vtterly abhorred.

CHAP. VIII.

*Of Accidents and Affections of
the minde.*

THose things being alreadie declared, by the which the health of the body is to be preserued: I will now proceed to the Physike of the minde: for as the perturbations of the minde doe follow the passions of the bodie, as wee may see and behold in drunkards, as *Horace* saith,

nam corporis onus sum
Festinat vitijs animum quoque prægrauat ipsum
Aque affigit humi diuinae particulam auræ.

So on the other side, the body is affected from

from the passions of the minde, and is said therewith to consent, as is manifest in the affects of loue and sorrow. And seeing therefore the passions of the minde, and bodie, are so conioined and linked together with a naturall band, we must as *Anicen* saith, haue a diligent care to our minde, if we desire to auoid diseases, which also *Galen* held before him, saying, that wee must abstaine from the intemperance and deformity of all the passions and affections of the mind: anger and sorrow, furiousnesse and feare, enuy and thought, do alienate and bring a man from the vse of reason, and do greatly transforme him from the state and order, that is according to nature, for moderate mirth helpeth very much to accomplish all the offices and functions of the minde, to further and make excellent the concoction. As on the contrary, sorrow and heauiness is the greatest hinderance and let to it: beware therefore of heauiness and desperation, for as *Salomon* saith, *Spiritus tristis exiccat ossa: cor letum exhilerat mentem.* Therefore give your selues to honest mirth and Christianlike ioy: for as *Anicen* saith, the often vse of mirth disposeth a man to be merry, and thereof commeth no small

profit, but commodities very many. Sorrow also is so great an Enemie to nature and bodily health, that to resist the malice and the violence thereof, remedies as well out of the holy Scripture, as examples out of moral Philosophie are needful. Also there be certayne herbs, fruits, and spices, that haue the propertie to resist melancholy, and to comfort the lively spirits. Such are simples that do comfort the heart and spirits: as for example, the beholding of fayre shewes and things that are beautifull, the hearing of melodious musicke, smelling of sweet sauours and fragrant odors, such as in the Summer, the smell of Rose-water; and in Winter with the smell of *Lignum Aloes*, which doth comfort the heart and the brayne, and all the other senses very much. But beware of too hot and sharpe sauours, for they send vapours to the brayne. The tasting, as that which is confected of Sugar, and the iuyce of Pomegranates, of Quinces, or some other of like temperature, being not harmefull, neither exceeding in the excesse of any qualitie.

C H A P. IX.

Of Ioy.

I oy or gladnesse of heart doth prolong the life, it maketh the body fat, that is growne leane with care and trouble : And looke what effect hapneth by sorrow, the same hapneth by suddaine ioy. And *Vale-
rius Maximus* reporteth, that a Woman of Rome dyed with suddayne ioy. This being considered, we must auoyd such extraordinarie gladnesse and suddayne ioy. And we must remember that there is nothing in this world can reioyce vs so much, but that some occasion or other may cause the same to be displeasant vnto vs.

C H A P. X.

Of Venus or the act of generation.

N ow that I haue spoken of Labour, Meate, Drinke, and Sleepe, it now resteth that I speake somewhat of the act of Generation, which delectation must be well measured by a meane: for if it doe exceed and be vsed intemperately, it doth resolute the spirits and naturall heate above measure.

measure , and dryeth vp the radicall moy-
sture , and so dangerous diseases happen
to man sooner , then otherwise by nature
they would : Therefore , seeing in the act
of Generation there is so great resolution
of Spirits , the excesse thereof is carefully
to be auoyded, neuerthelesse great regard
must bee had of custome . The commo-
dities that come by moderate evacuati-
on are great , for it procureth appetite to
meate , and helpeth digestion , it maketh
the body more light and nimble , it pur-
geth flegme , it quickneth the minde , it re-
fresheth the wit , reneweth the senses , and
driueth away sadness , madnesse , anger ,
melancholy : finally , it doth deliuer vs al-
together from leacherous imaginations ,
and nightly pollutions , which although
some men suppose that there is no offence
thereby , because of the abundance of na-
ture , yet let vs consider what is said in
Deuter. cap. 23. *If there be amongst you any*
that is unclean, by that which commeth from
him by night, he shall goe out of the Hoast, and
shall not enter into the Hoast : but for this
matter let euery man vse all honest and
lawfull meanes , to suppresse the violent
force and fury of his burning lust. Also if

a man will abstayne from meates that be hot and windie, and the drinking of sweete headie wines, and auoyd the imaginations of *Venus* and such like, he shall not easily be much assailed and tempted with the desire of any carnall appetite; likewise if he earnestly apply himselfe to the study of the holy Scriptures, and morall Phylosophie, banishing idlenesse, and flie the company of beautiful and amorous Women, he shal easily auoyd the desire of lustfull concupiscence.

Moreover, there be also other meanes to ouer-come carnall lust, mentioned in *Galen*, as to anoynt the reynes with some cooling oyntment made of waxe, oyle of Roses, and the iuyce of some cooling herb, as House-leeke, Lettuce, Purlane, Night-shade or plates of Lead, applied vpon the reynes, or else *Agnus castus*, or to eate dailly the seede thereof, or the seede of Rue, or the herbs themselues. Also *Arnoldus* giueth counsell, If thou wilt quench the heat of lust, anoynt the genitories with the iuyce of Rue or Persly, or drinke the iuyce of those herbs. Also to smell often-times to Camphire, is good for the same purpose, & to sit vpon the very cold earth.

or a cold stone, also to plunge the members in cold water or in strong vineger, & therewith to wash the reynes of the backe and about the lower part of the belly.

And to end this discourse of Venery, flie idlenesse, the greatest occasion of lechery, for as the Poet saith, with which I wil end:

*Otia si tollas, periere cupidinis arcus,
Contemptaq; iacent & sine luce faces.*

CHAP. XI.

Certayne precepts for dyet to be obserued every day.

HItherto wee haue spoken of those things and their lawfull vse, which things, if they be not rightly vsed, they do alter and change the body, and ouerthrow the naturall state thereof; I will now deliuer certayne precepts of the order of dyet to be kept for euery day, weekes, moneths, and yeeres, and first I will begin with the dyet for euery day.

In the beginning when you arise from the bed, extend forth all your members, for by this meanes the *animal* spirits are drawne to the outward members, the

braine is made subtil, & the body strengthened. Then rubbe the whole body somewhat with the palines, the brest, back and belly gently, but the armes & legs with the hands, either with warme linnen : next, the head is to be scrubbed frō the fore-part to the hinder part very lightly. After you are risen , I will that you defend with all care and diligence your head, necke, and feete from all cold in the morning ; for there is no doubt, but in the morning and euening the cold doth offend more, then it doth about noone tide, by reason of the weaknes of the Sunne-beames. Put on your clothes neate and cleane : in the Summer season, first wash with cleane pure water , before described ; but in the Winter season sit somewhat by the fire, not made with turfe or stinking coale, but with oake or other wood that burneth cleare, for our bodies are somewhat affected with our clothes, and as strength is encreased by the vse of meat and drinke , and our life defended and preserued; euен so our garments doe conserue the heate of our bodies, and doe driue away colds : so that as diet and apparel may seeme alike, so in eyther of them a like diligence is to be preferred.

In the Summer-time I chiefly comined

garments of Harts-skinnes, and Calues-skinnes, for the Hart is a creature of long life, and resisteth poyson and Serpents; therfore I my selfe vse garments of the like sort for the winter season, also, neuertheles lined with good linnen. Next, I doe iudge it not to bee much amisse to vse garments of Silke or Bombace, or of purple; also of Martyn or Wolfe-skinnes, or made of Fox skinnes, I suppose to be good for the winter; notwithstanding in the time of Pestilence, apparell of Silke and skinnes is condemned, because it doth easily admit and receiue the contagious ayre, and doth retain it long. After the body is wel clothed, kembe your head wel with an Iuory comb from the forehead to the back-part, drawing the comb some forty times at the least, then wash al the instruments of the fences, as the eies, the ears, the nostrils, the mouth, the tongue, the teeth, and all the face with cold water; and the eyes are not only to be washed, but being open plainly, immerg'd: and the gurme and foulnes of the eie-lids that do there stick, to remoue; somtimes also to besprinkle the water with rose-water or Fenel-water, also rub the neck wel with a linnen napkin somewhat coorse, for these

things doe confirme the whole body, it maketh the minde more cheerefull, & conserueth the sight. In this place it pleaseth me to adioyne some dentifrices or clensers of teeth, waters not only to make the teeth white, but also to conserue them with some medicines, also to conserue the sight.

*A powder to preserue the whitenesse of
the teeth.*

Take three egge-shels, three drams of red corall, two drams of white silke burnt to pouder in a new earthen pot, Cynamon two drams, Cloues one dramme, Pellitorie of Spayne two drammes. These being beaten to fine pouder, rubbe the teeth euery day euening and morning.

*The description of a Dentifrice, which
Messelina Augusta used: ex
scribonio largo.*

Take Harts horne burnt in a new earthen pot, and reduced into pouder one ounce and a halfe, Mastick one ounce and a halfe, Sal Armoniack sixe drammes.

To whiten the teeth, and to preserve them
from heate, which was used by a wo-
man of great name.

Take Aloes one ounce & a halfe, perles
one ounce, red Coral and white, Lignum
Aloes, red Sanders, of euery of them
one ounce, Dragons bloud, fine Purflane
one ounce and a halfe, Roch Alum washed
so long in faire water, that it be as cleere as
crystal, one ounce, mastick, amber, Myrrhe,
of eyther halfe an ounce, the shels of water
Crabs two drams : let every one bee bea-
ten by it selfe into fine powder : then take
pure hony of Roses seuenteeene ounces, and
with the powder aforesaid let it boyle get-
ly at the fire, except the Mastick, and the
Myrrhe, which afterwards mixe therwith,
and when it shall come to a conserue in
thicknesse, let it be alwayes stirred with a
sticke in the boyling : and when it shall be
remoued from the fire, let it rest till it wax
cold ; then adde the Myrrhe and the Ma-
stick, then afterwards keepe it to your vse
in a vessell of glasse : with this Dentifrice
if the teeth be rubbed in the morning with
a piece of course linnen, it doth comfort
them, and make them very white.

Another Dentifrice.

TAke red and white Corall, of each one ounce, Pellitory, Mace, Mastick, of each one ounce, Pomis stone and Bole-armonick, of eyther one ounce ; make these things into fine powder.

*A Medicine that doth comfort
the sight.*

TAke perles, which beat into fine powder, then straine them thorow a linen cloth with rose-water, then instill into the eyes certaine drops of the same water : som in stead of the perls, do vse of the finest Sugar with Rose-water, but I iudge the vse of Perles to be the better. These things following doe very much profite the eyes, if yee keep them from dust, smoake, remaining out of the aire, the Sun, the cold, from strong winds, from beholding the Sun, also to auoide the multitude of Venery, and repletion of meat and drinke, nor present-ly after dinner or supper to sleepe ; and as it is before said, to bathe and wash the eyes with cold cleare water, although this Medicine following be very much approued.

Take waters of Veruayne, Betony and Fenell, of euery one, one ounce and a halfe,
whir

white wine one ounce, Tutla prepared one dram, Sugar-candie two drams, Aloes e-
patic one dram, womans milke two drams,
Camphire halfe a scruple: powder that that
is to be powdered, and let it remaine in in-
fusion for foure and twentie houres , then
let them be strained , and therewith wash
the eyes, being shut.

Also to prosecute our former purpose,
when you arise in the morning, to auoide
all superfluities, as well by vrine as by the
belly , which doe at the least once euery
day. Auoid also from the nostrills and the
lungs all filthy matter, as wel by cleansing,
as by spittle, and cleanse the face, head and
whole bodie ; & loue you to be cleane and
well apparelled, for from our cradles let vs
abhor vncleanness, which neither nature or
reason can endure. When you haue done
these things , remember to powre foorth
your praiers vnto God with a cleare voice,
that the day may be happie & prosperous
vnto you, that God may direct your acti-
ons to the glory of his name , the profit of
your Country, & the conseruation of your
bodies. Then walk yee gently, & what ex-
cremēts soever do slip down to the inferi-
our parts, being excited by naturall heate,

the

the excretion thereof shall the better succeed.

As for your businesses, whether they be publike or priuate, let them be done with a certain honesty, then afterwards let your hunting iourneyes bee performed : apply your selues to studie and serious busynesse the houres of the fore-noone, and so likewise in the afternoone, till two or three houres before supper, alwaies in your hāds vse eyther Corall or yellow Amber, or a Chalcedonium, or a sweet Pommander, or some like precious stone to be worne in a ring vpon the little finger of the left hand: haue in your rings eyther a Smaragd, a Saphire, or a Draconites, which you shall beare for an ornament: for in stones, as also in hearbes, there is great efficacie and vertue, but they are not altogether perceived by vs: hold sometime in your mouth eyther a Hyacinth, or a Crystall, or a Granat, or pure Gold, or Siluer, or else sometimes pure Suger-candy. For *Aristotle* doth affirme, and so doth *Albertus Magnus*, that a Smaragd worne about the necke, is good against the Falling-sicknes: for surely the vertue of an hearbe is great, but much more the vertue of a precious stone,

stone, which is very likely that they are endued with occult and hidden vertues.

Feede onely twice a day, when yee are at mans age ; neuerthelesse to those that are subiect to choler, it is lawfull to feede often : beginne alwayes your dinner and supper with the more liquid meates, sometimes with drinke. In the time betweene dinner and supper, abstain altogether from cups, vnlesse necessarie or custome doe require the same ; notwithstanding the same custome being so vicious, must be by little and little changed.

I would not that you should obserue a certaine houre, eyther for dinners or suppers, as I haue sufficiently told you before, lest that daily custome should be altered into nature : and after this intermission of this custome of nature , hurt may follow ; for custome doth imitate nature, and that which is accustomable, the very same thing is now become naturall.

Take your meate in the hotte time of Summer in cold places, but in the Winter let there bee a bright fire , and take it in hotte places , your parlours or chambers being first purged and ayred with suffumigations , which I would not haue you to enter

enter before the ſuffumigation be plainly extinct, leſt you draw the fume by reaſon of the odour.

And ſeeing one and the ſame order of diet doth not promiscuously agree with al men: take your meat in order, as is before ſaid, and ſometimes also intermit the uſe of meats for a whole day together, because through hunger, the faults of the ſtomack which haue beeene taken eyther by much drinking or ſurfetting, or by any other beaneſes, may be depelled and remoued.

By this weaneſes alſo your bodies ſhal be better accuſtomed to endure and ſuffer hunger and fasting, eyther in iourneyes or wars. Let your ſuppers bee more larger then your dinners, vnalesſe nightly diſeaſes or ſome diſtillations doe affiſt you.

After meat taken, neither labor in body nor mind muſt be uſed, and wash the face and mouth with cold water, cleanse the teeth either with Iuory, or of a Harts horn, or ſome picker of pure ſiluer or gold.

After your banquets, paſſe an hour or two in pleasant talkes, or walke yee very gently and soberly, neither uſe much watc̄hings long in the night, but the ſpace of two houres goe to your bed; but if honest busines

busines doe require you to watch, then
sleepe afterwards so much the longer, that
of your sleep may well recompence your for-
mer watchings. Before that you goe to
your bed, gently smooth down your head,
armes, and shoulders, the backe and all the
bodie, with a gentle and soft rubbing, vn-
lesse you meane to do it in the morning to
moue distribution, whose time is best to
be done in the morning.

In the Winter sitting by the fire, put off
your garments and drie your feete by the
fire, neuerthelesse auoid the heate and the
smoake, because it is very hurtfull both to
the lungs and the eyes.

In the Winter time warme well your
garments at the fire, and warme the linings
of the same, for it helpeth concoction, and
remoueth all humiditie and moysture. But
my father did not allow of this custome,
warning men of strength, and those that
are borne for the Common-wealthe, not to
accustome themselues to such kind of soft-
nesse, which doe weaken our bodies. Also
when you put off your garments to goe to
bed, then put away all your waigthy cog-
itations, and lay them aside, whether they
-publike or priuate, for when all your
mem-

members be free from all cares , you shal then sleepe the quiete, concoction and the other naturall actions shall best bee per formed.

But in the morning when you rise againe, resume to your selues your forme dayes thoughts and cares, for this precep my Father had often in his mouth , there fore I deliuier it vnto you , as the most worthy of your obseruation.

Certayne precepts against Heate and Drynesse.

Euen as cold is hurtfull to trauailers, so is heat also , for thereby trauailers be offendeth , for it hapneth by the want of moysture, and abundant heate, for when too much heat doth infest trauailers, they doe thereby often-times grow into sicknesse, and the natural moysture & strength is dissoluued. Therefore my aduice is, first when you trauell, not to vse much vociferation or talke , for thereby is wont to be drawne thirst and drynesse, against which detayne in the mouth crystall , corall, siluer, sugar-candy , or a flint-stone that lyeth in cold water, the Iulep of Roses and Violets with cold water, in like manne

new stick of lickoras , taken fresh out of the earth and chawed , or the drinking of water quencheth the thirst , also new figs doe mitigate thirstinesse , and coole the heate. Pine kernels , the leaues of Purflane held in the mouth , Straw-berries , Peares , Pruines , Cherries , the seedes of Quinces , seedes of Lettuce and cucumbers , doe very well diminish thirst .

What Age is , and what difference in Age.

IN Age there are fие parts or differences: first , child-hood from our birth to fifteene yeeres , and is hot and moyst . The second , adolescence from fifteene to fие and twentie , a meape and perfect temperature : then youth , from fие and twentie to fие and thirtie , and is hot and drie : then middle age , or mans state , from fие and thirty to forty nine , declining to cold and drie : from nine and forty , the end of he life , all cold and dry : in all this course of the life , there is a continuall change of body , but especially euery seventh re is called *Annus criticus* , the yeere of ment . In which time we are in gress test

test danger, touching life and death. There
fore I would aduise you, to haue regard
to the change of those times, and to
use all meanes to preserue the
shortnesse of life, as
much as may
be.

F I N I S.

